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Whoever shall have clandestinely enticed a maiden, and, before they are united, she shall ask him “What art thou willing to give me?” and he shall state what he will bestow upon her, and that on his faith; if, after this, he shall attempt to deny it, and she take legal measures against him, then shall her word be good evidence; for he had taken her to a place where there were no legal witnesses*.

[*To be continued.*]

GENEALOGY OF THE SAINTS†.

[Continued from p. 140.]

E.

EDEYRN, the son of Nudd, or Lludd, ab Beli ab Rhun ab Maelgwn Gwynedd ab Caswallon Law Hir ab Einion Yrth ab Cunedda. He is the patron saint of Bod Edeyrn, in Mon, and of Llanedeyrn, in Lleyn.

EDWEN, a female saint of Saxon lineage, being either the daughter or niece of Edwin king of Northumberland, who was educated at the court of Cadvan, in Caer Segaint. To her is dedicated Llanedwen, in Mon.

passages, which, however, we will venture to give in the words of Wotton: “*Si facinus turpe matrona perpetraverit, vel dando suavia, vel palpandam se præbendo, vel corporis copiam dando, viro ejus, &c.*” The two places below, wherein the sense is supplied by asterisks, relate to the same particulars. It deserves to be remarked, that similar provisions occur in the laws of Alfred (sec. 11 and 18), which affords an additional proof of the assistance he must have received, through Aserius Menevensis, from the Welsh Laws, while compiling his own famous code.

* The word in the original here is *neithiorwyr*, translated by Wotton *pronubi*, which, however, does not convey the full meaning of the Welsh term. A *neithiorwr* seems to have been one who attended the completion, or consummation, of the marriage ceremony. In the case, therefore, of a clandestine marriage, the unsupported testimony of the bride was admitted against the husband, and she is, accordingly, mentioned as one of the nine privileged witnesses, to whom we have adverted in the prefatory part of this article. A woman, married without witnesses, had, by the ancient law of Gwynedd, no more for her portion than three heifers; but, by the custom of Dyved, she was entitled to the same dowry as if she had been regularly betrothed by her parents.

† Arch. of Wales, vol. ii. pp. 49-52.

EGRYN, the son of Gwrydr Drwm ab Gwedrog ab Geraint ab Garanog ab Glewddigar ab Cynwag Rhychwain, of Bod Rychwain, in Rhos. He is the patron saint of Llanegryn, in Meirion.

EIGRAD, the son of Caw of Prydyn. He was the brother of Cafo, Cwylllog, Gallgo, Maeleg, and Peirio.

EINION, the son of Owain Danwyn ab Einion Yrth ab Cunedda. He had brothers named Seirioel, in Penmon, and Meirion, in the cantrev of Meirion. He is generally styled Einion Vrenin yn Lleyn, or Einion the King in Lleyn.

EITHRAS, who came with Cadwan from Llydaw into this island.

ELAETH, the son of Meirig ab Idno ab Meirchion ab Grwst ab Ceneu Coel Godebog. His mother was Onien Greg, or Onen, the daughter of Gwallog ab Lleenog. He is mostly styled Elaeth Vrenin, or king Elaeth. There is a chapel in Mon called after his name. *Cyngigion Elaeth* are ancient moral verses, supposed to have been composed by him.

ELEN, the daughter of Coel Godebog. "She found the holy cross, which had been hidden in the earth by the Jews."

ELERI, the daughter of Brychan, the wife of Ceredig ab Cunedda, and the mother of Sant the father of Dewi, archbishop of Mynyw. Avon Eleri is a river in Ceredigion, probably named after this saint.

ELERI, the daughter of Dingad ab Nudd Hael, and the sister of Baglan, Gwytherin, Lleuddad, and Tegwy. She lies buried in Pennant Gwytherin.

ELVOD, the son of Gowlydd, a saint at Caer Gybi, in the year 773. His name is Elvodus, in some books; and Nennius calls him Elbotus.

ELIAN, the son of Gallgu Redegog ab Carcludwys ab Cynghan ab Ysbwys ab Cadrod Calchvynydd. His mother was Cyna, the daughter of Tewdwr Mawr ab Madog ab Emrys Llydaw. There is a poem on the legend of Elian Ceimiad, as he is often styled, written by Gwilym Gwyn. Llanelian in Rhos is dedicated to him; and his well is there, wherein, on paying a fee to the owner, persons devote the names of their enemies, so that they may be afflicted with such pains as may be mentioned at the time when the ceremony of devoting them

takes place. This evil has been carried to great lengths, even down to the present time *.

ELINED, the daughter of Brychan, who lies buried at Crug Gorseddol.

ELLTYD. He is probably the same with Illtud Varchog, the founder of Bangor Illtud, in Glamorganshire. Llanelltyd, in Meirion, is named after him.

ENDDWYN, the patron saint of Llanenddwyn in Arduwy, Meirion.

ENVAIL, the daughter of Brychan, a saint at Merthyr Envail, in Caermarthenshire.

ENGHENEL, the daughter of Brochwel Ysgythrog. To her is dedicated Llanenghenel, in Mon.

ERBIN, the son of Cystennin Gornew, and the brother of Digain.

EUDDOG. There is a church having the name of Llaneuddog near Dulas, in Mon.

EURGAIN, the daughter of Maelgwn Gwynedd. She is the patron saint of Llaneurgain, or Northop, in Flintshire.

F.

FAGAN. He came with Bran into this island. See Dwyan. There is a church bearing his name in Glamorganshire.

* So lately as April, 1820, a person of the name of John Edwards, of the parish of Northop, in the county of Flint, was tried at the Flintshire Great Sessions, for defrauding one Edward Pierce, of Llandyrnog, in Denbighshire, of fifteen shillings, under the pretence (to borrow the classical language of the indictment on the occasion), "that the said Edward Pierce was put into Fynnon Elian (St. Elian's Well) and that some great evil and misfortune would, in consequence, befall the said Edward Pierce, and that he, the said John Edwards, could avert the said evil and misfortune, by taking him, the said Edward Pierce, out of the said well, if he, the said Edward Pierce, would pay unto the said John Edwards the sum of fifteen shillings." This "the said Edward Pierce" was weak enough to do, as well as to accompany the arch enchanter to the well, where several superstitious ceremonies were performed, to the no small satisfaction of both parties, and the ignorant dupe returned home with a full persuasion, that his affairs, which had long been "going cross," would thenceforward be in a more prosperous state than ever. Deceived in this, however, he brought the offender to justice, and the latter was rewarded for his ingenuity by an imprisonment of twelve months. This trial affords as extraordinary an instance, as any on record, of ignorant and superstitious credulity, and is more worthy of the monkish ages than of the nineteenth century.

FRAID, or Fred Leian, otherwise Brid, also called Fred Wyddeles, or Fred the Gwyddelian. She is the same as St. Bride. Llan Sant Fraid Glan Conwy, and Llan Sant Fraid Glyn Ceiriog, are dedicated to her: but the churches in South Wales are dedicated to her as St. Brid.

FINAN. He was a disciple of Aidan. See *Mona Antiqua*, p. 153, and Flaherty's *Ogygia*.

FLEWYN, the son of Ithael Hael of Llydaw, and the brother of Gredivael. Llanflewyn, in Mon, is dedicated to him.

[*To be continued.*]

THE WISDOM OF THE CYMRY*.

THE COUNSELS OF THE WREN'S ATTENDANT†.

1. Seek instruction and advice, and act according to reason.
2. Trust to no one but to God, and to the strength that he has given to thee.
3. The best power is the power derived from reason; the power from reason is a power from God.
4. The best instruction is instruction derived from genius.
5. The best companion is a pure conscience.
6. The most courageous of all actions is to amend.
7. Be every thing from thyself, under the protection and power of God, and not from man, nor from wealth, nor from law, nor from suffering, other than a pure conscience, and what God may will.

THE WELCOMINGS‡.

Welcome a friend with wisdom:

Welcome a stranger with a banquet:

Welcome a female with courtesy:

Welcome a nobleman with gallantry:

Welcome the proud with flattery:

Welcome the learned with silence:

Welcome the young with song and familiarity:

Welcome the old with amenity:

* See vol. ii. of the CAMBRO-BRITON, p. 392, in the Note.

† Arch. of Wales, vol. iii. p. 131.

‡ Ib. p. 132.